The Self-Surrender of Jesus
unto Death.

Apr. 10, 1938

Palm Sunday

Good Friday

THE SELF-SURRENDER OF JESUS UNTO DEATH.

Jn:10: 15,18 "I lay down my life," "I lay it down of my own accord."

Matt.17:21 From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be killed.

INTRO. This morning my soul is so deadly in earnest and my judgment so frank and honest that I dare not even attempt to explain the Cross of Christ. When we think of our ordinary lives, the way we are accustomed to live today, the Cross of Christ is too tragic and terrible, too exalted and sublime, too wrapt up with eternal reality for us even to dare to approach, much less attempt to explain understand. In our present state it hardly seems real to us, it seemingly belongs to another realm from ours. Have'nt you ever felt that that way about it?

In following Jesus on his triumphant entry into Jerusalem and thru his days of passion, in the garden of Gethsemene, his agonizing praying and his betrayal, the mock trials followed by humiliating torture and ending in his tragic shameful death let us notejust one thing about it all- Jesus did something that noone could have required him to do. No law could compel a a man to sacrifice himself like that! No such law could be enforced. In going to the Cross Jesus took upon himself something that noone could possibly demand of him. No outward coercion, it was his own voluntary surrender to an inner compulsion, his loyalty to God, that led Christ to his Cross.

The text- read.

Jesus moved in the realm of voluntary doing more than outward requirement demanded. Di you ever stop to think how great a realm this is and how muc of the glory of life there is in it?

The burning of the steamship Morro Castle, George W. Rogers, the chief wireless operator at his post of duty.....When urged to escape, he replied- "I intend to stand by my post." He did what noone could have demanded of him.

We shape our conduct mostly according to the requirements of court and custom but the enrichment of our lives comes largely thru the doing of things ~~xxxx~~ in obedience to some inner urge, something within us demanding of us more than is outwardly required. Love in the home leads ~~xxx/xxxxx/xxx/xxxxx/xx/xxx/xxx~~ the humband and wife to do for each other, leads ~~xxx~~ the father and mother to pour into their children such ~~xxx~~ care and consideration as no law demands of them, and it is this "more than is required" which makes the home so beautiful and crowns motherhood and fatherhood with such glory and honor.

There is so much lawlessness in our country today that we often think that if every citizen were simply obedient to the laws of the land and there were no criminals, we would be a great nation. But this is not true for the great ness of a nation comes from the higher realm in which ~~xxx/xxx/xxxx~~ its citizens do more than the law requires. As Lord Moulton puts it in his appeal to the English people: "The greatnnes of a nation lies in the number of its citizens who can be trusted to obey self-imposed law."

Now we can turn to the Cross of Christ and find it comprehensible because ~~we find that~~ afteral it touches our own lives where the touching is vital to us. Jesus Christ voluntarily taking upon himself what noone could possibly demand of him.

I. Oh, how the world needs this kind of character and conduct!

1. We can divide people into three classes- the lawless, the law-abiding whose standard of conduct comes from without, from the codes, customs and requirements of society, and those others who are urged from within themselves to obey a standard of character and conduct not man-made nor man-required.

2. As menacing as the lawless are, our real danger comes from the second class-the law-abiding ones. They are many for most people belong to this class, but they are just the barely good, the ones who get by on just what is required of them. Within the law of custom and code they are content with present standards however imperfect and unjust. They seek no higher good than has already been attained. But Lord Moulton is right: the greatness of a nation lies in the number of its citizens who yield obedience to self-imposed law and who reach up to higher standards of living.

3. Our true artists and true scientists belong to the third class. The saying that "The artist's conscience is a fearful thing" is true. The artist is unsatisfied until he has expressed adequately his inner dream of reality and beauty, either on canvas, in marble or acrhitecture or in music, or poetry or what not. True scientists are the same way. They are bound by an inner loyalty to truth. In this respect they, too have a severe chnscience which, as Huckleberry Finn says, takes up more room than all the rest of their insides put together. The same with true public servants. Washington and Lincol endured and did more than any outer law can demand.

4. All true Xns belong to this class. The essence of true Xn living is found in breaking free from and rising above external legalism and doing far more than any law can compel. "Whosoever shall compel thee to go one mile, go with him two" "If ye love them that love you, do not even the publicans the same?" "Love your enemies, do good to them that despitefully use you" "When ye shall have done all the things that are commanded you, say, "We are unprofitable servants; we have done but that which was our duty to do." The second mile goes beyond duty to the privelege of extra service.

At 60 yrs of age Mark Twain went into bankruptcy. He was freed from legal requirements, freed from his debts according to law, but what did Mark Twain do? He went on a lecture tour for four years and with the proceeds paid off to the last penny the debt from which the law had freed him. Something within him made him do it. As he himself said, "Honor is a harder master than the law." What Mark Twain did is not extravigance and nonsense as so many believe it is the substance of character which alone makes any society great.

II. Think of the influence of such character upon the mind of the world.

1. Sir Wilfred Grenfell gave up a most promising career in England and went to Labrador to help the people ther to better ways of living. We think of the vast amount of good he accomplished and the vast amount of good many great missionaries have accomplished as the full measure of the service rendered. But undoubtedly their greater good lies in their powerful influende upon our whole philosophy of life. Their going forth to do in the world of need what noone could possible demand of them is the most impressive thing in the moral world.

Elizabeth Fry, the lovely Quaker woman, doing for the women prisoners in Newgate what nobody could demand.

2. In the light of what we have been considering, the Cross of Christ touches us all. It has a personal meaning for each and every one of us. Every boy and girl in home and school can do something beyond what is required. Every man and woman can do for someone more than what is expected. This, the most amazing spiritual power in the world, is in our very hands. The Cross means you and me, yes, just ordinary me and you. Every day we can do something beyond what any one has a right to expect, or demand.

III. But look, this quality of life leads us straight to the need of personal Xty, the kind that gets at a man from within. Before a man can move into this realm of living something has to happen to him on the inside. He has to surrender himself to inner forces that are higher than he is. The spirit within him must lead him to redognize a standard of character and conduct that is from above, above the commonly accepted and man-made standards. He has to fall in love with something from within that urges him to live in this realm of doing more than what is outwardly required. Noone can hire or bribe or compel a man to live a life like Paul lived- but Jesus got him to do it. Oh, there is no telling what a man can do or how far he can go until he loses his heart to something or to someone worth following to the limit!

1. I've often wondered why why we dont get more thrill out of life than we do, why we dont live in this realm of the more abundant life more than we do. Perhaps it is because we are simply too lazy, like the boy of whom Prof.Palmer of Harvard used to tell, the boy lying in bed very late in the morning and being called by his mother. "Are'nt you ashamed to be lying here so late?" "Yes, mother, I am ashamed, but I'd rather be ashamed than get up!" How often we are ashamed of the things we do, but we would rather be ashamed than get up!

In James M. Barrie's play, "Dear Brutus" Purdie say "Its not Fate, Joanna& Fate is something outside us. What really plays the dickens with us is something in ourselves. Something that makes us go on doing the same sort of fool things, however many chances we get." Yes, and the cure for that something within ourselves which makes us do fool things is something else within ourselves, something we deeply believe in, fall in love with, give ourselves to, so that for it we will do more than any one could possibly demand.

5. Just a thot in closing. What influence can best ~~influence/an~~ cause a man thus to find himself within, and then to lose himself in this ream of doing more than is required of him? I believe that it is when a man feels that something has been done for him so great that he can never pay back the debt. His life is no longer his own, it does not belong to him. He is bot with a price. Mothers and martyrs, seers and prophets, poets and composers and artists, loved ones and friends put us under an obligation we can never pay. Aod so we stand Before the cross of Christ and see that it is not alone. "It is the symbol of one of the most towering facts of life, the realm of grace, the sacrificial gifts bot and paid for by those who did what we had no right to ask. "

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."